

NO. 11.

A. Short Letter.

to Wales, as he said. But he soon turned up in Natchez. We began some little while ago to have our doubts about him, and now, from information in our possession, we are satisfied that he is wrong some way. It is said that he preaches other men's sermons. This being true, he is unworthy of the confidence or countenance of honest men. Let the churches beware of this wandering star. The press would do well to give him a potence free of charge.

For the last several years I have been seriously troubled with something similar to organic stricture of the esophagus. It has all the while been growing gradually worse, so that now it is with extreme difficulty that I can swallow my food and drink.

The physicians in this country are not properly prepared with instruments to treat the case, and, consequently, they have advised me to go to the City. I do not know how long I will have to remain—probably until after the meeting of the Southern Baptist Convention.

It is a sore trial with me, to have to be gone, perhaps, so long from my dear little family and kind and devoted churches. And in behalf of the latter I must take this occasion to say that they have by their contributions very materially aided me for this emergency. Without this aid I probably would not have been able to go this season.

I shall try to commit myself into the hands of the great Physician who is ever able and willing to make his people whole, and who has promised to be a present help in every time of need. I cannot close without speaking the earnest prayers of my many faithful friends, and brethren in the State, that the Lord may make me well, and give me a safe return to my field of labor with a warmer and better heart.

In due time I will write you again as to results.

Fraternally,
T. GREAVES.

CRYSTAL SPRINGS, April 23, 1877.

We sympathize with Bro. Greaves in his affliction and sincerely hope and pray that he may find entire relief very soon. His churches could not have done a nobler thing than to help him in this time of need.

A Letter from Bro. Pugh.

YAZOO CITY, Miss.,
March 20th, 1877.

I received the first copy of my report per last week, and was much pleased with it. On Sunday I went out in the country to preach to the colored Baptists at New Zion, and after preaching I introduced the paper, and before I left the pastor promised me a list of subscribers from each church in his charge, and also assured me that the colored brethren were always glad to receive assistance from the whites; but said that often times they would ask the white brethren to preach for them, but were afraid that they did not like to do it. I want you brethren to do as they say all you can to enlist the brethren in this work; [We are heartily in favor of a mission among our colored population, and have been

years, as our public acts prove.—Edu-
cation for the colored people are calling on
us for instruction, and it is our duty
to go forward in the work. I hope
soon to be able to send you some
names for the paper. I also think
that some one ought to write some-
thing to encourage our colored brot-
heren. (Will be pleased to have
brotheren do so, and we expect to do
so as best we can. Will not Bro.
Fugh write.—Ed.)

I wish I was able to do so myself
for I believe we can do more good
in this way now than in any other, for
in this place, the white people have
almost forsaken the gospel, and if
cause is not strengthened in some
way, I do not know what will
be done. I want to come over to
commencement, and then I want
to go to the convention. My heart
is full, but my hands are tied. Pray

May the Lord bless you in your
labor of love.
Yours in Christian Love,
H. C. PUGH.

Notice Him.

Rev. Mr. Rowland, an eloquent
Minister of the Baptist Church from
Wales, who is on a tour of observa-
tion through our country, has for his
people with magic pulpit oratory. Our
preaching has had a wonderful effect
in bringing out to listen to the gos-
pel those who had from all former
appearances "wandered afar off."

The above is from a Natchez paper. The New South confirms what we had previously heard through private sources. We have been hearing of Mr. Rowland for some time, first in Richmond, Va.; then in Alabama. Recently he accepted the call of the First Church, New Orleans, and then resigned right away to re-

then resigned right away.

This question, especially as it connects itself with the church, closet, and other Christian duties, has aroused no little interest in our prayer meetings of late. We thought one evening would suffice for its consideration, but so many were present and so much light was thrown upon the subject that we had to continue its consideration to another meeting. Some of the facts brought out may interest others. We learned in the first place that the disease was prev-

ment. My experience, whether given by voice or pen, pointed in the same direction. Some were in the first stages of the disease, some were convalescent, some in the depths of despair. I was not at all aware of the number of the wandering thoughts he had come to late prayer-meetings and church services. Nay, he might as well be frank, and acknowledge he had almost given up all hope. These facts may comfort a great many who are ready to give up their Christian hope. Do not despair. The whole church sympathizes with you in the conflict with these wandering thoughts. I beseech you to keep the church and closet.

But we heard something better than this—viz., that there were those who had learned to restrain thoughts from wandering in the gloom. I found again and again, remembering him at prayer, "Thou God seekest me." "If I was in a king's presence, how careful would I be as to words."

and dead. How much kings in the audience of the King of kings, and other rulers, would have been drawn into her closet and shut the door upon the world. Then she prayed aloud, and the sound of her own words would keep her from thinking of other things. A thought by previous thought and preparation. He would think what he would ask if Jesus stood right before him, and he would read his heart and pray, and he would say his face unto the Lord. Go to seek by prayer and supplication. Such preparation made prayer a great reality that prevented wandering thoughts. But most have found the greatest relief in asking God to help their infirmity. One has been greatly encouraged by prayer for help by the following passage: 1 Peter, x. 4. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and bringing into captivity every thought to the obedience of Christ." Another stated that often when, weary by the duties of the day, he tried to go to bed and could not sleep, he would spend his hours after sitting by himself hours after sitting by his bedside. He felt that this was utterly wrong, and most earnestly struggled against it. If he could not kneel and pray, he would pray standing. And his earnest prayer was, "Lord, keep me from this temptation." Most graciously

- Not a few other suggestions of a similar nature were made. We have space only for a word or two on the score of wandering thoughts in the church services. Here it was felt that no little depended on the sermon, and that they had thoughts to present. These must be put in a succinct, pithy shape as to command a devotion. If Bible thought was thus presented it ought to be listened to as a message from God. The thought of this helped not a few to 15-00. Others who had learned a bad habit of sleeping cured it by taking notes and writing out the sermon; at home. Some followed the discourse with open Bibles, finding all the texts referred to, and then talked over with

They remembered to the night when the Lord Jesus died for them. One testified that he had been a drunkard and a dissipated man, but he remembered nothing, and he became a Christian. He was careless and listless had he become. But he prayed over his sin, as he felt it to be, and by earnestly fixing his attention on the precious blood of Jesus, he found that all his drowsiness had departed. No words could tell the benefit he had gained since he began to treasure up the sermon of the Lord's Day. But it was well remarked that he was now a man of eternal vigilance. Let me think he is safe because for a day he has escaped the evils. The old habits will surely return, and that state may be worse than the first. We must restrain wandering thoughts. We must—

"Watch, and fight, and pray—
The battle ne'er give over;
And, though the world should tempt us,
And help Divine Implore."
—C. H. Payson, in London Baptist

SERENITY.—Try for a single day
 to beseech you, to preserve yourself in
 easy and cheerful frame of mind.
 Be but for one day, instead of
 fire-worshiper of passion, the su-
 perior worshiper of clear self-possession,
 and compare the day in which you
 have rooted out the weed of dis-
 affection with that on which you have
 allowed it to grow up; and you will
 find your heart open to every good
 motive, your life strengthened, and
 your breast armed with a panoply
 against every trick of fate. Try it.
 you will wonder at your own
 improvement.—Exchange.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page shows the binding of the book, and the overall tone is a warm, off-white or light beige.

Educational.

"**SECTARIAN COLLEGES.**" I am aware of the persistent ridicule—not to say misrepresentation—which has been expended upon what the opponents of voluntary systems have been pleased to call "sectarian colleges." They forget that there may be a sectarian as well as a secular college, and that the latter may be as justly as the former, and in as high a degree, as better as any that exist within the limits of religious denominations. As a general rule, it is not true that the colleges of our country have been used as instruments of propagating the tenets of religion, or of training their adherents in such a charge, indicative of animosity made against those who could not adopt the same. It is not true that the American colleges that have derived their main endowment from religious denominations may be justly designated as slanderous. No man acquainted with the broad-minded, liberal and generous character of the founders of these so-called "sectarian institutions," can either intelligently or honestly charge them with using their positions for sectarian purposes, in any legitimate sense of the term. No thoughtful man can ignore the work which such "sectarian colleges" have done for the country. Since the death of Sumner, Columbia and Brown have done for the country. These have been predominantly controlled by some denomination of Christians, and they represent to-day the highest type of our intellectual growth. They have adopted into their curriculum every branch of knowledge, and they have no new claim to recognition. They have been nurseries of public morality and of an exalted patriotism. They have given tone and elevation to our literature. They have furnished an education, distinctively American—a better preparation for American citizenship than any other professional or mercantile than can be furnished by any institutions in the Old World, however broad their courses of instruction may be. They furnish the ideals to-day which the newer institutions of the country, established under State patronage, are painfully and laboriously endeavoring to imitate.

—M. B. Anderson.

SCHOOLS FOR COLORED CITIZENS.
The New York Times recently embodied in an extended article under the above title the following facts and figures: The African Methodist Episcopal Church sustained five schools last year, and expended an average of \$12,000; the American Missionary Association (Congregational) sustains twenty schools of different grades, with 147 teachers and 6,175 pupils; the Methodist Episcopal Church expended \$68,204 last year on thirteen schools, sixty teachers and three hundred scholars; the American Baptist Home Mission Society has seven high schools and colleges in the South, with nine hundred and twenty-six pupils; the Northern Presbyterian Church expended \$60,000 on its work among the freed men, sustaining five high schools, thirty-nine day schools, and one hundred and seven Sunday schools; the Episcopal Church spent last year \$11,277 on its missions to the colored people. Many other denominations are doing something in this direction; but the article which we condense gives no definite returns respecting their operation. We are told by Prof. Day, of Howard University, that over the Eastern States there are 200,000 colored children in their schools or under their influence."—**EX.**
LUTHERANS.

The great Lutheran University of Upsala, in Sweden, which was dedicated on the 21st of September, 1478, will next fall hold its fourth annual convocation, with a royal ceremony. The University is the oldest and wealthiest in the Scandinavian countries. Besides the large sums bestowed upon it by Gustavus Vasa, it was presented by Gustavus Adolphus II., with three hundred and sixty marks, and by Charles X. with one hundred,000 rix-dollars. The annual stipendary funds of the University amount to 1,758,587 crowns; which is added a government appropriation of 500,000 crowns. The Faculty comprises thirty-five professors and twenty-seven adjuncts, and there are about 1,000 students, and there are 100,000 uneducated students, and nearly one thousand in the hospital.—Exchange.

EQUAL RIGHTS.(7)
The Faculty of the New York University have unanimously decided that no student should be denied equal education with men—so as they will be admitted to all the schools, though in distinct classes by themselves, with separate hours of recitation. And—besides the admission of qualified women for tuition which to the men is free! This is a multitude of cases effectually in the "leave" to enter, unless some students may act on the hint contained in the paragraph above. The College of lending money to students whose circumstances require it, a matter of taking notes in return. Many of these notes are never paid, but that is not the point. It is now that the college from students who have never repaid what they borrowed.²
Ten new Catholic schools for col-

The two great ends of public justice are, the glory of God, and the connection with it, the general good of his creatures.

MISSISSIPPI
BAPTIST RECORD.
J. B. GAMBRELL, - - - Editor.
M. T. MARTIN, - - - Proprietor.
TERMS—\$2.50 per Annum, in Advance.
CLINTON, MISSISSIPPI,
THURSDAY, APRIL 12, 1877.

THIS AND THAT.

Read, and carefully study, Bro. Tyne's plan for systematic benevolence. We like it.

We return no rejected manuscripts unless by request, accompanied with postage for return.

The Editor and Proprietor of this paper acknowledge the receipt of an invitation to attend the Anniversary of the Philomathean Society of Mississippi College, on the night of the 4th proximo.

When you write as a business letter or send an article for the paper, add new items for the interest of our readers. Don't forget that. Or, if you have nothing else to write, send us the news on a card.

The Southern Baptist Convention will convene in less than a month. All who wish to attend should send forward their names as requested by Bro. Nelson. We will let our friends know everything that we can learn as to railroad fare, etc., in due time.

Manuscript for this paper can be sent at the rate of newspaper postage by sending in rolls with the envelope. Or by enclosing in an envelope and marking across the end "Manuscript" and cutting a corner of the envelope so that the postmaster can see it.

The Baptists of Nashville gave Brethren Mayfield and Pope an overwhelming welcome to the city. Bro. Mayfield was completely outdone, and wonders that he spoke at all. We congratulate our Tennessee brethren, and hope they will be overwhelmed with subscriptions to their excellent paper.

We have just rounded another corner, turning out of eight hundred into nine hundred subscribers. At first we hoped to reach seven or eight hundred by the Convention in July. Later we hoped for a thousand, and now we have nearly three months to obtain less than a hundred. They will be obtained and more too. What say the friends of the paper to twelve hundred by July? They can be had if any effort is made.

What shall we do with the loose, prowling and seemingly overwise dogs about Clinton, is getting to be a practical question. They are an annoyance to some families and there ought to be some way to dispose of them in short order. Nothing is more worthless than nine-tenths of the dogs that we meet on the street, and yet some people have a great fondness for them. We advise such to keep their pets at home during the night.

Our secular exchanges in this State are flaming with circus pictures and advertisements. The circus is certainly coming, but let every body, especially Christians, remember that the times are hard. Before giving your half dollar to the circus, ask yourself the question if you have done your whole duty in the way of supporting the gospel, and, if not, give the half dollar the proper direction.

The Record.

I am now satisfied that the Record will prove a grand success. J. R. FARNS, Magnolia.

That is what we have been satisfied of for some time, Brother Farish. NASHVILLE, April 7.

Dear Record—You send one copy of your spirit paper to the Reflector. Will you also send one in exchange for Happy Home? I want a copy to take to the house with me for my family. The Record I regard as a success. God bless you! Yours, W. D. MAYFIELD.

Certainly, Bro. Mayfield, we will be glad to comply with your request. We take the Reflector home with us regularly and we want to take Happy Home along too.

The Record is a welcome visitor to my little family. It is the paper the denomination in this State has needed for a long time. Seeing, clear and bold, yet "peaceable, gentle and easy to be entreated," it breathes Christianity in every line; and it should find a place in every Baptist family.

Yours fraternally, JAS. G. HALL, JR. SANDS, Miss.

We try to make a paper worthy of such high commendation. We again invoke the aid of our brethren and their prayers that the Record may be more and more a blessing in all our borders.

May God bless forward the Record. W. K. BLANT, Paris, Miss.

And may God bless you and make a way for you to obtain the education you so much desire.

So far as I know those who are taking the Record are pleased beyond their expectations.

IL M. LONN, Hazlehurst, Miss.

So are we pleased beyond our expectations, but disappointed that no one will complain of us. Since we have got the print all right, not a word of complaint has reached this office. Are all the grumble dead?

Relation of the Churches.

According to promise made last week we undertake a discussion of the relation of churches, and some of the questions that grow out of their relation. This is getting to be a subject of considerable interest to many of our people, and certainly deserves our serious consideration. We are conscious of differing very materially from some of the leading minds in the denomination—brothers whom we highly esteem—but we shall not withhold our views on this account. Our object will be to run a straight furrow, even if we have to cross the old rows to do it.

INDEPENDENCE of the churches first demands our attention. First, each church is independent of every other. This appears luminously in the New Testament. Each church is endowed with full and complete power to execute every law of the kingdom. No combination of churches can add any thing to the weight of authority which Christ has conferred upon each church. Indeed, all power is conferred upon the individual churches, and this they cannot alienate. So far as these bodies are concerned with each other, they are absolutely independent, and cannot make themselves otherwise.

Last week we inadvertently picked up a word that we have seen in use recently in connections which we cannot approve. "Co-executives of Christ" is the term which certain brethren of New York use to express their idea of the relation of the churches. We challenge this word now, before it gets headway in this latitude. Co-executives must act conjointly in executing a law. Which one of the laws of Christ's kingdom does it require the co-operative act of two or more churches to execute? We answer none. We offer the word co-executives as the more suitable. The churches are independent, equal executives.

DEPENDENCE of the churches is the next point for consideration. Each church is dependent on the law and authority of the King in Zion. That is to say, no church can do anything legally that is not prescribed by law. All are under law, bound by law, and whatever is done contrary to law is null and void. This is the corollary of the executive view universally held by Baptists. The executor of a will must not transcend the provisions of the will; or, if he does, his acts will be held void.

RECOGNITION OF THE ACTS OF OTHER CHURCHES. Some of the laws of the Kingdom in their very nature admit of being executed but once in the case of each individual. Of such are baptism and ordination. And as each church is qualified to administer these laws, as well as all others, it follows necessarily that when properly done by one church these acts must be accepted by all others. To illustrate this point in a homely way, let us suppose that a man has running at large in the range a great many sheep unmarked. He wishes to put them in his mark, and to effect this he calls to him a number of servants, and sends them out in different directions with instructions to put every sheep found in certain a mark—his mark. Now each of these servants would be independent of the other—equi-executive—competent to act in the premises by authority received from the master. But all would be bound by the instruction under which they were acting. Let us suppose that one of these in the course of time should find a sheep already properly marked by another of his master's servants. What should he do in this case? Why, nothing at all but just let the mark stand. The application is obvious. A person properly baptized once is baptized for all time. The mark must stand.

THE RIGHT OF JUDGMENT is inherent in each church. This follows necessarily from the executive character which the churches bear. If a servant is commanded to do a certain thing in a certain way, he must have the right to judge as to his duty in each case, and when the thing is properly done. It follows, therefore, that every church has a right to judge whether the acts of other bodies are regular when she is to act on the basis of what has been done by another like body. For instance, when a letter is presented it is competent for the church at whose door the candidate is knocking to enquire behind the letter if the party been properly baptized; or the church granting the letter in order? etc. If it is a case of alien immersion the party should be rejected or held for baptism. It signifies nothing that he was a member of a Baptist church; it is the duty of this church to observe the law of Christ though the other did not, and hence the action must be according to the law. It may be said that this doctrine will breed discord among the churches. It is hereby, wrong doing and disregard of the law of Christ that make discord. Perfect harmony can only exist where all are right or all wrong. At any rate, it may be affirmed that one church cannot bind other churches to respect its illegal acts, and every church must judge what act is legal when it is called on to act under the law of Christ with reference to these acts.

BALANCE OF POWER.

We cannot too much admire the divine wisdom in this arrangement. This feature is the peculiar glory of the Baptist churches. One church may, under evil influences, act in flagrant violation of law and justice, but all around it are others which are competent to right the wrong. We dwell in safety, while in every other system there is a fatal tendency to centralization and despotism. America was safe while the States' Rights doctrine was respected. We cannot say that she is safe now, since we are a nation. In many ways the independent churches act as a check on each other, and correct each other's blunders.

The application of these principles to the questions of intercommunion among churches, reception of excluded members on statement, certificates, etc., we will reserve for next week.

With a Comment.

"We have our patience greatly tried in regard to obituaries. Our friends will write long ones in spite of all our protests, and then come complaints and censures if they are abridged or postponed."—Nashville Christian Advocate. "You are not the only editor that is tried in that way. We delight to publish the death notices of our friends, if die they must; but dislike to publish long obituaries in connection with the obituary."—Baptist Reflector. We are not tried in that way. We have some very long obituaries on hand and expect to keep them on hand.

"We have between eight and nine hundred bona fide subscribers, and every mail, almost, brings us additional subscriptions."—Baptist Record. "You are doing well, Bro. Gambrell, and we are glad to hear it. Your people should have and should support a first-class paper."—Reflector. We are glad too, Bro. Mayfield, and glad that you are glad. See how minds run in the same channel!

"Two weeks an editor and still I am a good humor!" So, triumphantly, wrote Bro. Gambrell, editor of the Baptist Record, some weeks ago. How is it now, Bro. Gambrell? Have you reached sinless perfection? Honestly, haven't you been out of humor since you wrote that?—Central Baptist.

Honestly, Bro. Youman, we won't deny that we have been serious several times, and a little worn about the temples; but we kept our temper. We are placid. How is it with you? Bro. Gambrell, of the MISSISSIPPI RECORD is hardly willing for us to know what Old Landmarkism is. Well, little expected this. We knew, if we knew anything, before he knew his alphabet. If we do it older than we think he is. The tract by Pendleton was written in defense of only one of the old landmarks of our fathers, and hence we, and not he, gave it the title of An Old Landmark. Re-act. If we do not know what we have been advocating for thirty years as Old Landmarkism—we just don't know anything—Baptist.

We have no objection in the world to Bro. Graves's knowing what he has been contending for as Old Landmarkism. Nor have we any objection to the doctrines which he calls by that name. Our objection lies against making a term mean so much in general that it means nothing in particular, just as the word Christian does with some people. We would apologize for our age, if we thought it would do any good. But, after all, that is not important. It is not our purpose to prolong this discussion, so we suggest to Bro. Graves that he commence with J. M. Pendleton and set him right, and then convert Bro. Link, and, lastly, come this way, report progress, and finish up on the youth who didn't know his alphabet when Old Landmarkism was named. We will be glad to stand with such noble converts as the above mentioned editors and writers.

Our State Mission Work.

Please read the resolutions of the State Mission Board in another column. On account of Bro. Walne's protracted illness the Board has fallen in several hundred dollars behind with its missionaries. To bring the work out unembarrassed at the Convention in July, it will be necessary for the churches to raise twelve or fifteen hundred dollars. This is quite a small sum for so many to give, but it will take an effort on the part of pastors to raise it in the time specified. It is needless to speak at length of the importance of this work, or of its grand success. The labors of our missionaries have been greatly blessed—the outlook is cheering. It is proposed that pastors undertake to raise certain sums, or give so many Sabbaths to this special service, and thus by a special effort bring up the arrears. We are right busy with this paper, and two churches, but we mean to try to raise one hundred dollars for the Board by the Convention. We may fail, but an effort will make our conscience easy. Bro. Zealy has signified his willingness to zealously serve the churches in the interest of State Missions. Who else will? And who will send money without an agent? Speak out, Brethren. If we try, how easy it will be to accomplish the work. Speak out through the Record; let us see who will help.

Another Commission.

SOME TWO or three meetings ago our church was asked to send three of its members to Gilgal church (a Baptist church in this community) on Saturday before the third Sabbath in this month, to meet the same number from three other churches, and to sit in council on a most perplexing case of discipline. The council, which some of us for short and fashion called a commission, met as requested, and after the usual religious exercises the church and congregation withdrew from the house, and the council proceeded with the proposed investigation. When we were informed of the facts in the case, which was done by placing in our possession all the written proceedings of the trial, it appeared that one of their members—a most admirable one too in other respects—had adopted and avowed modern spiritualism, and seemed immovable in his course. The council, after careful consideration, though not agreeing on all points, called the church in, and submitted their opinion. The church received this, of course, only as advice, and after further considering the matter in open conference, excluded the accused.

This is the way they do in Louisiana. What does the Record think?

W. H. MCGEE, MINNEN, LA., March 30th, 1877. Answer—Every one must regret the necessity for excluding a member whose moral character is good and who is most admirable man. But we do not see how the church in question could have acted differently in the case before us. Nor do we understand why this admirable person should wish to continue his membership in the church after his faith had changed.

Much Ado About a Little.

The last Southern Baptist has ever so much about that awful institution. We have devoted much more time to the subject than, in our judgment, it deserves. Our critics have a queer way of reaching conclusions. They do not claim that any one thing done at Vicksburg was wrong, but they put three or four right things together and make one bad thing. How, we don't understand, but they doubtless do. If we had stated at the start that we went to Vicksburg and assisted in a special service, and told just what we did, we might doubt if there would have been any objection raised. But that church installation! Now, by consulting the files of the Record, our doings may be learned; and until our critics show why we should not have that order of service as well as any other, we must decline to engage any further in the controversy.

Receipts.

The following are the amounts received by the Board of Ministerial Education during the month of March. Hereafter we propose to publish our monthly receipts in the Record. We thank the brethren for the interest they are taking in this good work. There are ten brethren here now that need help. This will require one hundred dollars each month. For two or three of the ten the necessary amount is pledged, the others are dependent upon the voluntary contributions of the churches. Many pastors have never given their people an opportunity to give to this object. It is hoped that all will do so in the course of the next three months. The sisters can also help us much in making up boxes of provisions. Sisters Nelson and Hood, of the Greenville church, are going to try to support one young man this year and next. Their church is poor and pastorless, but they have a mind to work, and we have no doubt of their success. There are a hundred sisters in the State who can do as well, if they will try. Some sisters at Vicksburg, Forrest, and Enterprise have laid the Board under obligation by their contributions of provision. We have placed their names on the roll of honor. Their prayers and their alms have gone up as a memorial before God. God bless them.

We have received during the month:

From Eld. W. E. Tyne, Summit.	\$ 5.00
" " J. B. Gambrell, Clinton, April 5.	5.00
" " L. E. Burns, Baldwin.	5.00
From Mrs. J. H. Nelson, Greenville.	6.00
" " Raymond-Baptist Church.	7.75
" " Eld. R. L. White.	8.10
" " Mrs. N. Morrison, Cairo.	1.00
" " Eld. Geo. Robertson, Clinton.	5.00
" " Wm. Sloan, Sibley.	2.75
" " Dr. D. F. Owen, Crawford.	5.00
" " Miss Jennie Ellis, Caseyville.	5.00
" " Eld. J. A. Hackett, Shreveport.	6.00
" " Mrs. D. A. Flournoy, Bibbville, Ala.	2.00
" " A Lady at Bastrop, La.	1.00
One box from Enterprise.	
One box from Forest.	

W. S. WARR, Treas. H. M. Ed.

P. S. Those sending boxes will please forward an invoice of the goods with an estimate of the value, and be sure to label the box so that the railroad thieves cannot break through and steal.

TO THE FRIENDS OF MISSIONS—SOUTH MISSISSIPPI AND LOUISIANA—We have arranged for a pastor for the little church in the city of Baton Rouge. He will go there the 1st of May. Who will help support him? Send to me at Summit, Miss. Quarterly collections come in slowly. W. E. TYNE, April 7, 1877.

SANDS, Miss., April 7th, 1877.

Dear Bro. Gambrell—Will you not give me space in the Record to say a few kind words for a most faithful minister and servant of God? Eld. W. H. Tucker, for two years past the pastor of the Baptist church, Sands, has recently resigned and returned to his old home at Pontichicola, La. It is almost needless to say, that his departure causes heart-felt sorrow to our little band, and to many others who knew and loved him; and his lovely wife, a most earnest, untiring and devoted co-worker in his field of labor. He has done a good work among us, though he may not have seen its full fruition. His blameless life, his zeal in the cause of Christ, his unswerving devotion to duty, his gentle manners, and his ability in preaching the pure word of God, made him a most excellent pastor, a shining example to all who knew him, and won for him the hearts of his entire charge. His resignation was caused, by the failure of the churches to provide him and his little family, adequate support—a cause which has of late years driven some of our most useful men partially or entirely from the ministry. If you know of a church desiring a pastor, I bespeak for him your good offices. He has every qualification for usefulness and success, and with his family, will make a great addition to any community. That the Lord may bless them wherever they go, is I feel sure, the prayer of all those who have so faithfully served.

We have no pastor now, and do not know when we will have one. We will, however, keep up our prayer-meetings and Sunday-school, and make every effort to pay our church debt and secure a pastor as speedily as possible; and to this end, we ask thy prayers of all God's people.

Please give me your views on these questions: Should a church retain in its membership one who, without any sufficient reason, persistently fails or refuses to aid in the support of a pastor, or aids very much less than his means will justify? and who is to judge of the reason for it? Is sufficient, the church or the individual?

ANSWERS.

It is very difficult to answer such questions satisfactorily. Nevertheless, we venture to give our views upon the points mentioned. It appears as clear as a sunbeam, that it is the duty of every church member to contribute according to his means, to the support of the Gospel. Nothing, indeed, is more plainly taught in the Scriptures than this. But it is evident, that many have greatly departed from this part of the ancient Apostolic faith. And but little has been said about it, because of the unpopularity of it. The result is, selfishness and avarice, like a cancer, are eating into the very vitals of our churches. We hear complaints coming up from every quarter, that churches are not able to support their pastors; and in every case almost, the truth is, but a small part of the church do anything in this way. It is that a few can't do what the many ought to do. Hence, the cause suffers. For a long time it has been a wonder to us, that any reasonably intelligent man or woman could consent to share the advantages of a community without contributing a reasonable share toward its support. On the side of the church, such a thing is not thought of by anybody. Who would think of being a mason, a granger or a member of any order, without assisting to pay the expenses of the same? It seems that many are content to act in a way with religion, that they would unhesitatingly declare mean in any other connection.

But to the question: "should a church retain in its membership, one who without any sufficient reason, refuses or fails to aid in the support of a pastor, or aids very much less than his means justify?" We deliberately answer no, and that for several reasons. First, such an one is living in perpetual disobedience to the law of God, which requires that he shall give as he is prospered; second, his example is pernicious; third, he is a bad weight that the church ought not to try to carry; fourth, while the church tolerates his sin, he is not apt to repent of it.

As to the last question, we reply first, that great precedence should be exercised by the church in dealing with such a case; and second, that the church must decide at last, because there is no other power to decide whether a member is guilty of a sin, for which he should be excluded. The accused ought to have the benefit of all doubts. If our churches should exercise a healthy discipline should exercise the impression that he is not a Baptist from "core to cuticle," "warp, woof and filling," they have received a wrong impression, and one which I cannot allow to go with out my most earnest protest. While I differ with him, and I do so with deference, on some points, I know him to be as free from the taints of Campbellism or open communion, sometimes charged upon him, as the senior editor of the Religious Herald, before me. He is the ablest, and one of the most candid, as I think, of any who have advocated "alien immersions." For him I entertain the highest regard personally, and as a writer. Venerable in years, in learning and labors for Christ, I beg leave to say once for all, I have no sympathy with charges made upon his soundness. It is as unwise, as it is uncharitable and untrue, to question his devotion to Baptist principles and popularities. If your readers have received the impression that he is not a Baptist from "core to cuticle," "warp, woof and filling," they have received a wrong impression, and one which I cannot allow to go with out my most earnest protest. While I differ with him, and I do so with deference, on some points, I know him to be as free from the taints of Campbellism or open communion, sometimes charged upon him, as the senior editor of the Religious Herald, before me. He is the ablest, and one of the most candid, as I think, of any who have advocated "alien immersions." For him I entertain the highest regard personally, and as a writer. 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